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*Daniel Murphy*  
RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY:

DEVOTED TO THE PRINCIPLES OF THE REFORMATION,

AS SET FORTH IN THE

Formularies of the Westminster Divines,

AND WITNESSED FOR BY THE

ASSOCIATE SYNOD OF NORTH AMERICA.

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Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where  
is the good way, and walk therein, and ye shall find rest for your souls. Jer. vi. 16.

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OCTOBER, 1835.

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ART. I. *To the Rev. Professor Stuart, of Andover.*

[In our last number we gave some account of the controversy now carried on respecting the use of wine in the sacrament of the Lord's Supper, with an extract from Dr. SPRAGUE's Sermon on the subject. We now present our readers with the reply of Dr. SPRAGUE to a letter addressed to him by Professor STUART, respecting the Sermon. It is believed our readers will regard this letter as generally able and highly interesting.]

*Albany, Aug. 21, 1835.*

MY DEAR SIR,

In preaching, and especially in publishing, the sermon on the exclusion of wine from the Lord's supper, which has given occasion to your letter addressed to me, in the last number of the *Temperance Intelligencer*, I was well aware that I was taking a step which could not escape observation, and which must of course, be subject to a severe scrutiny. But I had determined to leave the sermon in the hands of the public, and let it take its chance whether for good or evil, without vindicating it from any exceptions, or noticing any strictures which it might call forth; and to this determination I should have adhered, so far as the *sermon* was concerned, if *you* had not thought proper to honor me with a public letter. Your right to address me in this way, I fully recognize; and especially, in view of my having made a distinct allusion in my sermon, to your Essay in the *Temperance Intelligencer* of June, as furnishing one of the reasons for bringing the subject before my congregation. I am induced to reply to your letter, partly from the respect which I bear for your character, and partly from other considerations; though I feel constrained to say, that I cannot commit myself to a protracted correspondence, or even hold myself pledged to reply to any future communications. I make this explicit statement the rather, as I infer from an intimation in your letter, that you have a goodly number of puzzling interrogatories still in store for me, when those which you have already put, shall have been disposed of. I say then frankly that my professional duties are too numerous and urgent, to allow my attention to be diverted by a lengthened discussion of this subject; that I am happy to see that it is in a way to be thoroughly examined by other men who are more com-

petent to do it justice, and have more leisure to discuss it, than myself; and that, in view of these circumstances, both you and the public must expect that this will be the first and the last of my communications.

I will take up the several queries suggested in your letter, and give to each the best answer that I can. My limits will require that I should be brief under each head, and should omit many things which seem to me to have an important bearing on the discussion; nevertheless I shall state those considerations which I deem most important; and if those which I do state have no weight, I freely acknowledge that those which I do *not* state, must pass for nothing.

After quoting from my sermon the following sentences—"There is no occasion for Hebrew learning, or Arabic learning, or any other learning than plain English to settle this question. The Master himself hath settled it"—you say, "But what, I beseech you, are we to understand by this? Did the Master then speak English at the institution of the Lord's Supper? Did he make use of our word *wine* in the same sense in which we now employ it? I had always supposed that in a dispute about the proper meaning of a word in the Scriptures, the only ultimate resort is to the original Hebrew or Greek of them. Do you mean to defend the doctrine that such an appeal in a controverted case is unnecessary and out of place? And is it a Protestant principle that such an appeal shall not be made?"

No, my dear Sir, I did not mean to defend any such doctrine, and I am sure you have too much candor and good sense ever to have thought of *seriously* attributing to me any such intention. I meant to assume the fact, not that the translators of the Scriptures were infallible, but that the translation which they have given us, is, in this instance, correct; and on this ground I said, and certainly should say again, under similar circumstances, that no other learning than plain English was necessary to settle this question. You yourself acknowledge that wine (*οινος*) was used at the original institution of the Supper: then in order to show that our Saviour "*did* make use of our word *wine* in the same sense in which we employ it," I have only to show that the wine which was used on that occasion, was the juice of the grape in a fermented state. The proof of this would involve the answer to one of your main inquiries, which must be reserved for its appropriate place. At present I assume the fact that it was so; and on it I build the conclusion that our Saviour used the word *wine* in the same sense in which we use it, and of course that our translation is liable to no exceptions. If I fail of the proof in its proper place, my conclusion must, of necessity, be abandoned.

You may possibly think me somewhat of an anti-orientalist in expressing so much regard for the translation. But I assure you that it is not from any want of respect to Greek or Hebrew learning that I do this: I honor those who have devoted themselves to deep and laborious research into the original languages of scripture, and no one do I honor more than the man who has taken the lead in this department of study in our own country. But still I cannot think that the translation ought to be set aside, or even called in question, but for good reasons; especially as the great mass of people are obliged to rely upon it, and whatever serves to unsettle their faith in the translation, is adapted to diminish their general confidence in the scriptures themselves. I know not in how many instances, since the discussion about *yayin* and *tirosh*, has been going forward, I have heard intelligent men remark that, if these things were so, there was no Bible for *them*; as they could read neither Greek nor Hebrew. You will observe that I do not mention this as a reason for not appealing from the translation where the translation is really wrong or defective; but only as an argument for not appealing from it *unnecessa*



rily; especially where, as in your own case, there would seem to be a virtual acknowledgment that it is correct.

In your next paragraph you say, "But supposing now that you concede to us that such an appeal should be made," [i. e. an appeal to the original languages of scripture] "(which I may presume your candour will concede); then I ask how the fruit of the vine is to be understood? If the mere phraseology, or the mere English translation is to decide this, why then *wine* is out of the question. *The fruit of the vine* in its plainest, most obvious and literal sense, means neither more nor less than *grapes*. *Grapes* then and bread are to be the elements of the Lord's Supper; for in vain do we seek for the explicit declaration that *wine* was drank there by the Saviour and his apostles."

But it is said explicitly that they *drank* the fruit of the vine; and did you ever hear of an individual drinking *grapes*? The truth is that this passage not only *admits* the construction that the fruit of the vine was the *juice* of the grape, but it admits of *no other*; and hence I cannot see why you should have suggested it to me in the form of a difficulty; or how it bears more unfavorably upon my doctrine than yours. You go on to add, "But you will say, 'This is to be *figuratively* construed.' You put your construction upon it, and make it mean wine, i. e. the Greek *οἶνος*." I do indeed put *my* construction upon it; but it so happens that in doing so, I put *yours* upon it also; for in the very next sentence you proceed to say, "I will not complain now of the liberty which you here take with the words, *fruit of the vine*. I also believe that wine, i. e. *οἶνος*, was drank at the sacrament in its origin; because I cannot see why the *cup* should be named, and *drinking* be spoken of, unless such was the case." Here then we are brought to a very happy issue of this part of the controversy;—that is, precisely to the same point. I only complain that you should have gravely put me to the proof of that which you yourself had no doubt; in other words, that you should have imposed upon me the necessity of showing that men do not drink grapes, when, in the very next paragraph, you intended generously to concede what you had called upon me to prove.

After admonishing me that "the matter is not yet at an end," and mentioning the various Hebrew words which the Jews employed to designate different kinds of wine, you proceed as follows:—"Now here we have at least *five* different names in Hebrew, two of them for *must* or *new wine*, and three for different sorts or qualities of fermented wine, and all these are rendered by the Septuagint translators, by one and the same Greek word *οἶνος*; which also is the new Testament word to designate all sorts of wine. Instead then of its being ascertained by the *English* new Testament, what *wine* means, we are not definitely informed by the original Greek itself, which of all the *five* kinds of wine, or rather of "the fruit of the vine," was exhibited at the table of our Lord. If the word *οἶνος* itself had been used, i. e. *wine* instead of *fruit of the vine*, it would have still left us in the same condition, viz. uncertain whether the first, second, third, fourth or fifth kind of wine, was used by our Saviour and his disciples. Will you show us, my dear sir, *how* this question is to be determined? We may then have a stand point, from which we can take a new survey of the subject. Until then we may well suppose that "the fruit of the vine" may be either of the five kinds of wine above noted, inasmuch as the Saviour has not been particular in his designation. You will allow us to insist on some specific proof here, before we can take it for granted that your position is certain. We wish to know *how* "the Master has settled it," and what is the proof that he has decided that such wine as we now employ was used by him at the sacramental table."

My first remark under this head is that, notwithstanding you have gi-

ven us *five* words to designate as many different kinds of wine, the only distinction with which we are concerned, so far as I can see, is that which exists between fermented wine and the unfermented juice of the grape; for no position which I have taken in my sermon requires me to show what particular *kind* of fermented wine was used; as we admit that that is an unimportant matter *now*; that Port, Madeira, Teneriffe, Malaga, &c. may be used with equal propriety. Without expressing any opinion then, as to the question whether the unfermented juice of the grape *may* not be used in the Lord's Supper at this day, I am going to attempt to prove that it *was* not used at its original institution; and that, in the example of Christ and his Apostles, we have our warrant for using on that occasion fermented wine.

1. My first argument is drawn from the fact that *yayin*, which you say means fermented wine, was not only allowed as a drink, but was spoken of as a blessing, under the old Testament dispensation. I shall not dwell much on the proof of this, as it has just been presented at length, and with great ability, by a correspondent, (J. M.) of the New-York Observer. I will only say that it was *yayin* which the Nazarite had an express permission to drink when the days of his separation were ended. (Num. vi. 19, 20.) It was *yayin* which the Psalmist, in enumerating some of the blessings of Providence, mentioned in immediate connexion with bread and oil. (Psalm. civ. 14, 15.) It was *yayin* which God, by the prophet Amos, promised to the people of Israel, among various other blessings, on their being restored from captivity. (Amos ix. 14.) It was *yayin* by which the Holy Ghost was pleased to represent the blessings of the New Covenant, which all were invited to accept without money and without price. (Isaiah lv. 1.) I might multiply quotations almost indefinitely to the same point, but the passages to which I have already referred are enough to show, not only that fermented wine was actually used under the ancient dispensation, but that it was regarded both by God and man as a blessing. If this be so, may I not at least ask, where is the *improbability* that it was used at the time of our Saviour, and in the sacramental supper?

2. It was exclusively *yayin*, or fermented wine, which was prescribed by divine authority to be used in the service of the temple. (Ex. xxix. 40; and Numb. xxviii. 7.) Now I ask, if it was not a sin to use it for religious purposes under the ancient dispensation,—if the use of it was even expressly enjoined by God himself, where is the evidence that it is wrong to use it for similar purposes under the present dispensation? Nay, does not the fact that God prescribed it for the service of the temple, infer the probability that Christ used it in the institution of the supper, unless you have something to show to the contrary? That it had been used for ages in the daily offerings of the temple, you certainly will not question: that it was used in those services at the time of our Saviour's advent, I can see no reason to doubt: and as the Passover was kept in Jerusalem, there is every ground for believing that the same kind of wine was used as in the ordinary service of the temple. At any rate, whoever asserts the contrary, is most unquestionably bound to prove it.

3. My next argument is drawn from the celebrated case of the church at Corinth, of which we have an account in the latter part of the eleventh chapter of the first epistle to the Corinthians. It is readily conceded that there is nothing in the language which our Saviour used at the original institution of the supper, from which it can be determined whether it was fermented wine, or the unfermented juice of the grape, which was used on that occasion; as "the fruit of the vine" may legitimately mean either. But within a few years after our Lord's ascension, there was a church established through the instrumentality of the apostle Paul, in the city

of Corinth. Paul must have understood perfectly the proper manner of celebrating the ordinance of the supper; for he expressly declares that he "received it of the Lord." And it were a reflection upon his character as a minister and an apostle, to suppose that he should not have made the Corinthians acquainted with every thing essential to the right observance of it; and that if the unfermented juice of the grape were the article to be used, that he should not have distinctly told them so. But it is certain that the Corinthians drank intoxicating wine; for the apostle informs us that some of them actually became "drunken." Perhaps it may be said that this proves nothing more than that they perverted the ordinance by the use of an improper beverage. I reply that the whole strain of the Apostle's remarks proves the contrary. He reproves them for drunkenness and irregularity, but not an intimation does he give that they have fallen into any error in respect to the article to be used in the service. If their error had really consisted in drinking fermented wine, is it not passing strange that the apostle when he set himself formally to rebuke them on the occasion, did not even advert to that which, on the principle I am opposing, must have constituted the root of the whole evil? Especially is not this a most unaccountable omission, when it is remembered that he wrote under divine inspiration, and for the benefit of the church in all coming ages? Is it to be supposed for a moment that an apostle, and especially the Holy Ghost who inspired him, should have witnessed such a dangerous innovation, without setting up a barrier against its progress, by a plain and pungent rebuke? Suppose it were a universally conceded point now that the unfermented juice of the grape was the only authorized beverage to be used in the communion, and some church, in imitation of the example of the Corinthians, were so far to deviate from the right way, as to substitute fermented wine, and get drunk upon it; what kind of a rebuke should any of us be disposed to administer, especially what kind of a rebuke would a temperance man administer, for such an irregularity? Would he be satisfied with reproving the drunkenness, or would he not look farther, to the cause of it? Would he not say, "You have made an unhallowed invasion of the ordinance by setting aside the article which the Saviour prescribed, and which has been universally used in the church, and substituting an intoxicating drink; and it is no wonder that you have fallen into such criminal excesses?" Under such circumstances, this certainly would have been a natural rebuke; such as the occasion would obviously call for. But no *such* rebuke came from the Apostle. Could the occasion for it then have existed? Or was he not a Temperance man?

4. I appeal to ecclesiastical history in support of my position. I have never seen an intimation in the history of the christian church, nor heard of an individual that had, that the unfermented juice of the grape was ever used in the sacrament of the supper. At any rate, it has not been used in our day, nor in the days of our fathers, or our forefathers, to any period of antiquity to which we can go back. Now I ask whether this is not a most speaking silence in ecclesiastical history, in favor of the conclusion that it was never used at all? If it had been the beverage with which Christ instituted the ordinance, and especially if it had been wrong to use any other, is it not marvellous indeed that fermented wine should have been introduced, and yet no record remain of the unhallowed innovation? Various other innovations in reference to this ordinance are distinctly marked, but to this no author that I have heard of even alludes. Could this have been so, if such an innovation had ever occurred? And if it did not occur, was not fermented wine originally used in the communion?

5. I have yet another authority to urge in proof of my doctrine which

I hope you will not be disposed to gainsay, as it is one for which I have been accustomed to entertain a high respect: Pardon me for saying it is the authority of PROFESSOR STUART himself. In your Essay published in the Temperance Intelligencer of June, 1835, two months before the publication of your letter to me, you have the following exceedingly pertinent and judicious remarks:—"But here again, it will probably be said that the argument against alcoholic drinks of all kinds, must prove too much, because it will prove that Jesus and his disciples who drank wine, did partake of drink which was injurious, and which therefore should be prohibited, in case the principle that I am defending be allowed. The reader will observe, however, that my argument has all along and throughout been directed against the frequent and common use of alcoholic drinks. To say now that because such a use must be injurious, and therefore should be prohibited, is quite a different position from saying that an occasional use of wine and drink less strong, is altogether prohibited." Again: "It is indeed only on sacramental occasions that a thorough disciple of Temperance at the present time, will feel disposed to taste of any liquor of this nature;" (including fermented wine.) "Here the example of Christ and his disciples, would seem to give a sanction to the use of wine, which may justly remove all scruples respecting it."

Now I insist upon it, if I have not proved my position, Professor Stuart is no authority. But really, my dear sir, I cannot express all the surprise that I feel that you should have raised up this second man of straw for me to contend with, when, in your Essay published but two short months before, you had considered the very thing which you now call upon me to prove as so clear, that you might take it for granted without any proof. If you have gained "new light," would it not be more fraternal that you should endeavor to impart it to me, and let me into the secret of your conversion from the error which you held two months ago, than that you should leave me to grope in the fog from which you have just emerged, and even challenge me to a defence of your recent error. If your views have undergone no change within this short period, then I must be permitted, notwithstanding the question you have proposed, and the earnestness with which you call for an answer, to claim you as a fellow-worker with me in proving that fermented wine was used at the communion; and in this case, I submit it to you, whether the public should not do us the justice to acknowledge that we have together made out "a stand point from which we can take a new survey of the subject."

I am led next by the course of your remarks to consider the subject of *diluting* wine at the Lord's table. And here I am happy to find that the questions proposed in your letter are entirely consistent with the views contained in your Essay.

You say, "How can it be taken for granted that the wine was drank unmixed with water, when all the sober men of surrounding heathen nations, looked on such a practice as belonging only to drunkards or lovers of the cup? The remarks you make on this subject seem to imply, that if a man were to mix water with his wine at the sacrament, it would be a profanation of that ordinance. Is it to be supposed then that an essential part of commemorating the Lord's death consists in swallowing a given portion of undiluted alcohol in wine? Is it—can it be this which gives efficacy to such an ordinance, or is it rational to suppose that pious Hebrews, like temperate Greeks and Romans, *diluted* their wine, when they drank it?"

Now admitting the fact that it *was* the custom of surrounding heathen nations to drink their wine mixed with water, and without stopping to inquire whether the reason of this might not be that it would give them



an opportunity of enjoying their cups the longer without intoxication,—I am constrained to say that your conclusion from this fact seems to me entirely unwarranted. What! Is the fact that “temperate Greeks and Romans” diluted *their* wine, to be taken as evidence that the Hebrews did the same, when there is not the shadow of such an intimation in any of the writings either of the Old or New Testament? Especially, can we infer from any usage of the heathen on this subject, any thing in respect to the mode in which Hebrews drank wine at their *religious festivals*? I see not why you might not with equal reason select any other indifferent custom of the Heathen world, and infer that it prevailed among the Jews, though the supposition should not be sustained by the least particle of evidence. In respect to the question whether it is “to be supposed that an essential part of commemorating the Lord’s death, consists in swallowing a given portion of undiluted alcohol in wine,” I frankly confess that I do not comprehend your meaning. I will however undertake to answer the question, if not in public, yet in private, when you will show me that alcohol ever did, or ever can, exist *undiluted* in wine.

You proceed with your questions:—“Is it preposterous to call a man a *brandy-drinker*, or a *spirit-drinker*, who mingles half or two-thirds water with his brandy? Is not this almost exclusively the method in which these drinks are used? Yet common parlance never makes a man a *brandy-drinker* any the less, because he dilutes with water. How then are you going to show us that Christ and his disciples did not drink their wine at the last supper diluted? And how can it be shown that this was not drinking wine?”

This argument from “common parlance” has certainly some plausibility; but I am greatly deceived if it will bear examination. I admit that it is *not* “preposterous to call a man a brandy drinker or spirit drinker, who mingles half or two-thirds water with his brandy;” but I beg you to observe that this proposition is not analagous to the one in which the use of wine is spoken of in the institution of the supper. Christ says not a word about wine *drinkers*, but he says, “I will not drink henceforth of *the fruit of the vine*,” &c. He had the cup then before him,—perhaps in his hand, and he speaks of it as “*the fruit of the vine*.” Now while I admit that “common parlance” allows a man to be called “a brandy drinker, or a spirit drinker, who mingles half or two-thirds water with his brandy,” or if you please, allows a man to be called a wine drinker, who mingles half or two-thirds water with his wine, I ask *you*, my dear sir, whether “common parlance” would justify you in taking into your hands a cup of brandy and water, or wine and water, and speaking of it in the same definite manner as our Saviour did, only as brandy or wine? I confess this would not accord with any usage that I have been accustomed to observe. And in view of it I am constrained to attach as little importance to the argument from “common parlance,” as to the argument from the practice of the heathen.

These are the only arguments which I find in your letter to justify the practice of diluting wine; or rather the only difficulties which you have been pleased to propound for me to dispose of. I take it for granted you mean by the questions you have put to me, virtually to assert the opinion that the wine used in the Lord’s Supper *was* diluted. I cannot but think, my dear sir, that it yet devolves upon you to *prove* it. There is not an intimation in the Bible that this was the case; and the arguments you have already advanced, are, I am sure, to say the least, altogether inconclusive. Pardon me then for saying to you on this subject as you have said to me in regard to fermented wine;—that it “is a question on which we expect you to throw more light; for more is needed.”

But I will not dismiss this subject here. You shall have my reasons

for believing that the wine used in the original institution of the supper was not diluted, and that it *ought* not to be diluted at the present day.

1. There is not the least intimation in scripture that the wine used in the temple service, and by the priests, was diluted. If it was right to use it undiluted for sacred purposes under the *Jewish* dispensation, can it be wrong to use it in a similar manner, and for similar purposes, under the *Christian* dispensation? If it was *actually* used undiluted in the former case, is it not reasonable to presume, unless there is some evidence to the contrary, that it was originally used in the same way, in the latter? If our Saviour had made a change, and especially if he had considered that change important, would he not have distinctly marked it, so that the church might be effectually guarded against mistake?

2. In the only instance which I have been able to find in the scriptures in which the mixing of wine with water occurs, it is spoken of as a judgment. "Thy silver is become dross, thy wine mixed with water." (Isaiah i. 22.) Is it likely that Jesus Christ would have enjoined that as part of one of his own ordinances, which God had inflicted as a judgment upon a guilty nation, and which is not even mentioned in scripture in any other connexion?

3. The example of the Corinthians is as much to my purpose in this case as in the other. You expressly say in your Essay, "It is highly probable they drank undiluted wine, for intoxication could scarcely be produced in most persons by drinking ancient wine diluted by half or two-thirds water." If it is highly probable that *they* drank undiluted wine, then I maintain that, as they received the ordinance from the Apostle who had received it "from the Lord" himself, it is reasonable to conclude that undiluted wine was used at its original institution. And besides, on any other principle, the failure of the Apostle to rebuke them for having profaned the ordinance by using an improper element becomes utterly unaccountable. It supposes as in the other case, that he undertook to reprove them, and actually did reprove them with some degree of severity, and yet did not even allude to that which primarily constituted their offence.

4. I derive an argument under this head also from the history of the church. I am well aware,—and I think I have alluded to the fact in my sermon,—that a sect arose before the close of the second century, who contended for diluting wine at the communion. But what else is this than evidence that it was originally drunk undiluted? What gives the authority of the early ages its importance in these matters, is their nearness to the period of the introduction of Christianity; and the nearer we can trace any practice to the time of the Apostles, provided we cannot fix its date, other things being equal, the greater the probability that it was actually an apostolic practice. But if we are able distinctly to date the origin of any custom at a period subsequent to the apostolic times, it were absurd to claim for it any divine authority on the ground that it arose only in the second century; for a real corruption in the second century is no better than the same corruption in the nineteenth. I say then that the fact that the second century is appealed to on this subject shows that the first cannot be; for as the authority of the first is better than that of the second, so no man would be satisfied to stop at the latter, who was not conscious that the former was against him.

5. The nature of the ordinance furnishes another argument in my favor. It is not designed as a repast for the purpose of sustenance, but as a ceremony for religious instruction. Wine, as used in this service, is merely a symbol of the blood of Christ, shed for the sins of men; and of course the smallest quantity of it is sufficient to answer the end of the institution. If it had been designed that it should be used on this occa-

sion as in a common meal, for the sake of quenching thirst or gratifying appetite, there might have been some show of reason in its being diluted, with a view to prevent intoxication. The Corinthians indeed actually fell into this error; but I am not aware that the history of the christian church furnishes another example of it.

6. If the wine in the sacramental supper is to be diluted, who shall prescribe the measure? One individual may be satisfied with having half water; another may require three-fourths; another five-sixths; and another still, perhaps may think that the cause of Temperance requires that the smallest possible quantity of wine should be used, and that a drop of wine to a gallon of water will fairly come up to the spirit of the Master's injunction; while yet another, more scrupulous for the cause of Temperance, and less scrupulous for the authority of Christ, than the preceding, concludes that that single drop stands too much in the way of Temperance, and is of too little importance to the sacrament, to be retained; and behold he comes out for pure water. Now I ask whether, if the principle be admitted that we must not drink wine at the communion table without diluting it, so long as there is no standard given by which the mixture is to be regulated, the church is not almost of course to be involved in an endless controversy? Admitting even the lawfulness of diluting it,—a point which I am by no means prepared to concede, would not the dissensions which it would occasion in the church, far more than counterbalance any advantage which it could be supposed to ensure to the cause of temperance?

Before I pass to your next class of interrogatories, allow me to suggest a query whether there is not some slight inconsistency in your proposing to me one set of questions, which would seem to imply at least a doubt on your part whether *fermented* wine was to be used in the communion, and forthwith following them by another set, which plainly imply that you are an advocate for *diluted* wine on that occasion? If I understand the matter, these are two distinct theories, which cannot with any show of reason both find an advocate in the same person: For the only reason that I have ever heard given for diluting the wine is to lessen its intoxicating power; but the unfermented juice of the grape has no intoxicating power, and therefore there can be no occasion for diluting it. It seems to me, therefore, if you go for the unfermented juice of the grape, as your former series of questions would seem to imply, you must give up the *diluting theory*; if you declare in favor of diluting, then I submit it to you whether the *unfermented theory*, does not become at once useless and ridiculous. It seems to me that you are bound in consistency to abandon the one or the other; and yet I cannot resist the impression that you are holding on a little upon both, as if you were not yet quite certain at which point the light would be the strongest.

But I come back to your interrogatories. You say, "The bread which our Saviour brake, was surely *unleavened*. No other was in existence among the Jews on the passover day. How do you justify the use of *leavened* bread at our sacramental table?"

I justify it on the ground that the use of unleavened bread belonged peculiarly to the Jewish economy; and as that dispensation has passed away, this, among other of its peculiarities, has passed away with it. You remember that the question how far the Gentile converts were bound to Jewish observances, once actually came up, and was referred for decision to an apostolic council. And the decision was that they were bound to observe nothing, even then, except what was enjoined in the letter from Jerusalem, which contained no allusion to unleavened bread. It cannot reasonably be questioned that the Corinthian church, in celebrating the ordinance, used the bread which was in common use among them;

and as Corinth was a Gentile city, it was of course leavened bread. Is there nothing in this to justify the use of the same "at our sacramental table?"

You go on to remark, "We do not know whether the bread employed by Christ and his disciples was *wheat*, or *barley*, or *millet*, or *spelt*. Yet the Saviour says, '*This* do in remembrance of me.' Note the word *This*. Reasoning as you do, now, I am not able to see why the *letter* of this command is not to be taken; nor what authority you find for administering the Lord's supper any where but in an upper chamber, at night, the guests lying down around a *triclinium*, the dress and wine and furniture and bread in all respects the same as originally; in a word, *this* is to be *literally* construed, and literally complied with. To depart from such an obedience in any one respect, is to give up the principle in question."

I utterly deny that any position taken in my sermon even remotely implies an obligation on our part to a literal imitation of our Saviour and his disciples, in respect to all the minute circumstances which attended the first celebration of the supper. For what is the great point which it is the design of the sermon to establish? Is it that Port wine, or Madeira wine, or some other particular kind of wine in distinction from all others, is essential to the validity of the ordinance? No such thing:—if it had been, I might undoubtedly have been called upon, and with some reason, to show whether the bread which was employed was made of wheat, or barley, or millet, or spelt. But the position of the sermon is, that *wine* was originally used in the supper, and that it ought therefore to be used still; without attempting to decide any thing in respect to the kind of wine, other than it should be "the fruit of the vine." Now all that this position requires me to prove in respect to the other element, is, that it should be bread;—the kind of bread, if you please, that happens to be in use in the country where the ordinance is celebrated. It seems to me, my dear sir, that your remarks go to annihilate the distinction between the essential and accidental properties of the institution. You call upon me especially to note the word *This*—*This* do in remembrance of me; as if the word *this* necessarily implied that, upon my principle, all the particular circumstances which you have enumerated as peculiar to the first celebration of the ordinance must be observed now. But read the next verse, (1 Cor. xi. 26) and you will there find that our Saviour himself has settled the meaning of *this*, past all contradiction. Immediately after saying, 'This do ye, as oft as ye drink it in remembrance of me,' he adds, "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." The design of the institution, as our Saviour himself expresses it, is "to show the Lord's death till he come." The essential things belonging to it, are eating the bread, and drinking the cup; while not a word is here said of the "upper room," or the "triclinium," or any other of the unessential particulars which you enumerate. Drinking the cup, as every one knows, is a figurative expression for drinking what the cup contained; and that it contained wine *you* admit; while the particular kind of wine which it contained, in distinction from all others, I have not been so "overwise" as to attempt to designate. It seems to me then that Christ himself has distinguished as clearly as possible, between what belongs *essentially*, and what belongs *accidentally* to this service; and that he has made *such* a distinction as to justify to the letter the position I have taken in my sermon.

I must beg leave to quote one more paragraph from your letter;—a paragraph which I confess I have read with more surprise than any thing else which the letter contains. It is as follows:—"I must beg you to re-



view one awful clause in your sermon. It is this: 'I say unhesitatingly, perish the hand,—no matter what hand it may be,—that would profanely withdraw from the supper either of the memorials of my Redeemer's death!' I am well aware how many things can be said to whittle away the force of such a declaration. But I am also aware that they are *subsequent* expedients; subterfuges resorted to in order to save one from the consequences of what he rashly uttered in a moment of passionate feeling, or a paroxysm of polemic zeal. The plain unvarnished English of the above malediction is, 'Let all who differ from me, and who maintain that the Lord's supper may be celebrated without the elements of bread and wine as they exist among us, or with diluted instead of undiluted wine—'let all such perish!' That is, let all who presume to differ from you, incur the wrath and curse of Almighty God! Standing in the connexion that your words do, I can construe them in no other way; and I shudder to give them such a meaning. It is, I verily believe, a fair construction of them; and I beseech you to look at them with serious contemplation of their nature and tendency. I know you will extenuate and parry, as to this part of the subject; but I appeal to all candid men whether your words are fairly capable of any other construction."

I certainly am not disposed to doubt that you supposed you were giving "a fair construction" to my words, and I do not marvel that you should have "shuddered to give them such a meaning." I only wonder at the ingenuity that could have found such a meaning in them. If the expression had *admitted* of such a construction, I should have supposed that your accustomed candor would have led you to apply the most charitable principles of interpretation, and even to strain a point a little, rather than find me guilty of such a shocking imprecation,—an imprecation which must put me at once upon the list of the profane and heaven daring. But they do *not* admit of such a construction; and as you have not attempted to show *how* they admit of it, or rather require it, I shall at present simply oppose my *ipse dixit* to yours; with this single remark that of the great number of individuals, learned and unlearned, whom I have heard speak of it, there has not been one but has marvelled at the injustice you have done me. I cannot forbear to add that the apprehension which you express that I shall "extenuate and parry as to this part of the subject," indicates to me after all, a lurking distrust of your own interpretation of my language; and that you would have been better satisfied in stating it, if you had been more certain that it was correct. I am quite willing to leave the expression, strong as it may seem to be, to be interpreted by the common sense of the community; but I frankly confess that I complain of you for having suggested to those who may be more than willing to admit it, but who would themselves never have thought of it, so unreasonable and injurious a construction.

I have now, my dear sir, taken up every point suggested by your letter, and answered, according to my ability, the various questions you have propounded to me. And having done it, permit me to say that I consider myself as having performed an entirely gratuitous service;—a service to which the position I sustain on this subject in no wise obligated me. The ground taken in my sermon is, that the uniform practice of the church as it now exists, and has existed for ages, is right: if *you* say that it is *not* right, then surely it behooves you to prove that it is not,—not to call upon me to prove that it is. The presumption from long existing usage is, that it is right; and until you have furnished evidence to the contrary, I can see no reason why the church may not be at rest in respect to it. The present Reformers on this subject are evidently agreed upon nothing but that *some* change shall be made: for while some go for the *unfermented*, and some for the *diluted*,

there are not wanting those who think that the pure water system is better than either. If then these men cannot agree as to the nature of the change that is to be made, nay if they not only contradict each other, but in some instances, contradict themselves also, is it not a most unreasonable thing that we should be challenged to establish the correctness of our principles? Why wish to demolish the foundations of many generations, unless you have something *better*, at least unless you have *something*, to substitute in their place?

I will detain you with but one more remark. In reading your letter, and other recent communications which have been made to the public on the same subject, I have been struck with the fact, that there seemed to be a virtual acknowledgment of a principle on which Infidelity cannot fail to thrive. You well know how the opposers of revealed religion have triumphed in the alleged contrariety between certain *physical* facts which natural science, especially the department of Geology, has brought to light, and the Mosaic account of the creation; though there is no reason to doubt that natural science is destined, in her progress towards perfection, completely to correct the error which in her infancy she had seemed to originate. Now I ask whether Christians, in endeavoring to sustain this new theory in respect to the Lord's supper, are not unwittingly arraying certain *moral* facts or supposed facts, against the Bible; and thus supplying infidels with a weapon with which to make a bold thrust at Christianity herself. It is boldly asserted in defence of the new doctrine, that the least particle of alcohol,—no matter in what form it exists,—is injurious to the constitution of man. But from whom did man receive his constitution but from God? If then God has permitted, and on some occasions even required, the use of wine, what does this prove but that God is either ignorant of the constitution of his own creature,—the work of his own hands, or else that he has commanded the use of that which he foresaw must injure him? That God has actually permitted and required this, *you* surely will not question, if the Bible be acknowledged as a Divine Revelation. Here the infidel stands ready to complete the argument by saying that God cannot act contrary to his own perfections; and therefore the Bible has no claim to be considered as bearing the stamp of his authority. Is it not, to say the least, a sad mistake that, in our zeal to advance any good cause, we should virtually yield the best of all causes—the cause of our blessed Christianity—to the tender mercies of its enemies?

Wishing you the light and guidance of God's gracious Spirit, in all your efforts to ascertain and exhibit the truth,

I am, my dear sir,  
with sincere regard and affection,  
your friend and brother,

W. B. SPRAGUE.

## ART. II. *Nature of Christian Communion.*

QUERY.—“Can a person, without having his conscience defiled, hold religious fellowship, particularly in the holy ordinance of the Lord's supper, with another, when he knows, or has good reason to apprehend, his continuing in sins which, according to the rule of God's word, would exclude him from the privileges of the church?”—*Mon. vol. xi. p. 256.*

ANSWER.—Yes. There may be a case in which this can be done. In the case supposed in the query, the conscience is defiled only when

we are partakers in the "other man's sins." And we are partakers in them, when we have not taken the proper steps to bring him to the exercise of true repentance; or, failing in that, to have him suspended from sealing ordinances. But if we have used all the means in our power to effect the one or the other of these purposes, and have failed to accomplish either, our conscience is surely not defiled, even if we sit down at the communion table where he is. And that this case may be of frequent occurrence, cannot be doubted.

There are some sins in which church members live, concerning which we cannot have a single doubt; but which, in most cases, cannot be reached, except by the key of doctrine, such as pride, unbelief, vanity, love of money, a carnal mind, and, in general, all sinful affections of the heart. The word of reproof and exhortation, may be applied with all diligence, both from the pulpit and in private intercourse, without producing any reformation. And when this is done, nothing more remains for us to do. For, although these sins in themselves are censurable, yet because the connection between them and the overt acts cannot be certainly made out, discipline cannot reach them. In this case our conscience is not defiled, although we sit with them at the Lord's table.

There may be sins whose connection with the overt act is indisputable; such as theft, drunkenness, lying, &c.: Private dealing with the offender's conscience ineffectual, and for want of proof sufficient may be that the deed *was* committed, we can go no farther. Suppose that there is nothing but our own individual testimony, without a single corroborating circumstance along with it. In this case we must stop from entering any process. We have good reason to believe that he is living in this sin, and in the denial of a known transgression. But if we are continuing to deal privately with the conscience as opportunity serves, and if we charge him not to profane that holy ordinance, I do not think our conscience would be defiled by sitting with him at the Lord's table. But it may, in such a case, be extremely difficult, with the knowledge of such things in the mind, to be sufficiently composed for right exercise there. And sometimes it may be altogether impracticable.

Sometimes after scandalous offences have been, in an orderly manner, tabled before the session, presbytery or synod, as the case may be, and put through a regular trial, some view of the case, or of the evidence, or some undue regard to the persons of the offender, may prevent the court, or a majority of it, from giving a judgment according to the truth of the case. If the prosecutor has conducted the matter orderly, until he has no appeal, or till circumstances make it impracticable to carry it farther, and if he would not be warranted from the word of God to make the procedure of the court a ground for secession, which is often the case, then his conscience must stand clear, even if he sit down at the table with the offender. Provided, always, that he takes every opportunity not inconsistent with submission to the courts of Christ's house, to testify against the offence.

These views are supported, I apprehend, by several texts of scripture.

The course which we are to pursue with a *secret* offence is marked out in Deut. xiii. 6. "If thy brother, the son of thy mother, or thy son or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee *secretly*, saying, let us go and serve other gods, which thou hast not known, thou, nor thy fathers, namely, the gods of the people, that are round about you, nigh unto thee, or far off from thee, from the one end of the earth, even unto the other end of the earth, thou shalt not *consent* unto him, nor *hearken* unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou *conceal* him." And this implies that we ought to tell him his faults, first alone, and then

to take one or two more. But while one individual alone knows of the fact, without any other evidence, it is not to be brought to a public trial. For the words that follow verse 9: "But thou shalt surely kill him, thine hand shall be first upon him," must be understood of the case in which more than one have been "secretly enticed," and can witness to the fact, and must be explained by chap. xvii. 2—6. "If there be found among you, within any of thy gates, which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other gods, and worshipped them, either the sun or the moon, or any of the host of heaven, which I have not commanded; and it be told thee, and thou hast heard of it, and *inquired diligently*, and behold it be true, and the *thing certain*, that such abomination is wrought in Israel, then thou shalt bring forth that man or woman which have committed that wicked thing unto thy gates, even that man or woman, and shalt stone them with stones, till they die. At the mouth of two witnesses, or three witnesses shall he that is worthy of death, be put to death, but at the mouth of *one* witness, he shall not be put to death."

The Apostle seems to quote this as a general rule for all cases in which the testimony of witnesses is the only evidence. "In the mouth of two or three witnesses shall every word be established. 2 Corinth. xiii. 1. Suppose then I have been enticed to an act as bad as the above, but I am the only one who knows it; if I walk up to the directions of ch. xiii. 6, I shall not be defiled by the fellowship of the offender.

It cannot be doubted, that our Lord held fellowship with Judas, in the worship of the temple, and set down with him at the passover, and yet he knew that Judas was living in sin; that he was a thief and had the bag and bear what was put therein; that "he was a devil," and had all the time the heart of a traitor in him; and yet our blessed Lord was "holy, harmless, undefiled, and separate from sinners." His being the head of the church, instead of making this to be no example for us to follow, makes it so much the stronger. For in all his imitable conduct, he was "setting us an example that we should follow his steps." For he certainly knew that Judas was living in sin, but it could not be proved according to the rules laid down, for the church, she is not authorised to call in Omniscience to give testimony.

It may not be altogether irrelevant to the purpose of the querist, or at any rate to the design of the answer which I am writing, to notice some cases in which the conscience is defiled on occasion of another's sin, even when we *stand back* from fellowship, in sealing ordinances with him. It is not an uncommon thing to see members standing back on account of the offences, real or supposed of others. And by so doing, they commonly reckon that they keep their conscience clear. But it is frequently very far from it. We have this precept, Levit. xix. 17, applicable to such cases. "Thou shalt not hate thy brother in thine heart, thou shalt in any wise rebuke thy neighbour and not suffer sin upon him."

Now it not unfrequently happens, that professors come to the certain knowledge of their neighbour's sin, and take *no step* to have it purged, neither do they deal with the offender himself, nor take any measure to have it removed. There are different motives for this in different persons. "The offender is so much older or superior in knowledge, or is in office, that they think he ought to know it without being told of it," so they think themselves excused. Others suppose that "it would be of *no use* to speak," and thereby they are excused. Others again apprehend "that it would breed so much disturbance, that it had better be let alone." Others say, "the offender is a person of such influence, or contributes so much salary, that if he or she should be offended and go off, it might



break up the congregation." Others "do not like to be *the first to speak*." Nevertheless, the above text seems to consider their conduct in this matter as equal to "*hating their brother, and suffering sin upon him*." Sin is, itself, so deadly an evil, and so poisonous to the soul, that no countervailing motive can free our neglect to warn him of it, from the charge of constructive hatred to him. If members, then, knowing certainly their brother to be in fault, or strongly apprehending him to be so, and reprove him not for it, supposing this to be within their reach, whatever they may allege to be their reason, whether they go to, or stay from, the table, their conscience is defiled. They are "suffering sin upon their brother."

Again: If, as may sometimes be the motive, they *will* not speak to him, because they despise him in heart, or because of some other deadly feeling toward him; or because they fear he would submit to them, whereas they wish to see him brought to open shame: the conscience of such persons are so much the more defiled, for they are *positively* "*hating their brother in their heart*." Their standing back from the table of the Lord on *this ground*, instead of keeping their conscience clear, is itself censurable.

Sometimes (I may say frequently) church members, while they have not spoken to the offender themselves, and for some reason or other, will not do it, but they take up a sore displeasure at the session, because *they* have not taken notice of it, and they stand back from the table. But are they therefore clean? Nay, they are doubly guilty and defiled. They, according to what was stated before, hate their brother in their heart, and are most inconsistently finding fault with the session, for the supposed neglect of their official duty, and sometimes this is most unreasonable and absurd, because their own negligence about the matter has been a bar in the session's way, and sometimes the session does not even know it at all. Such persons ought not to stand back on account of their neighbour's offence, but also to be kept back for their own fault.

It is sometimes the case, that professors have not indeed spoken to the offender, neither are they offended at the session, but they have diligently talked of the matter to all the neighbours round. They have arraigned, tried, and condemned their brother without being heard; without other evidence than their own, and without authority. It is needless to say they are defiled. The common sense justice of the very heathen frowns reprobation on their base conduct. Such a practice strikes at the very foundation of all order in society, civil and religious. The Lord's table is not a place for them, whatever be the conduct of their brother.

I would seriously beseech all those whose conscience applies to them the charge brought in these supposed cases, to pause a moment and enquire, whether their displeasure at their offending brother be indeed real or only affected? and if it be real, whether a *holy displeasure*, on account of God's dishonor and the jeopardising of their own precious souls; or a sinful wrath issuing from their corrupt heart, on which "the sun is suffered to go down" and rise again?

I would suppose once more a case, in which all the regular steps may be taken with an offending brother, until the matter is issued according to the rule of the word. But if the complainer has been moved through the whole business, by a secret antipathy to the offender, so that had it been any other individual, he would have suffered the matter to pass unnoticed; or if he is allowing the very same sin in himself at the time, or if he is pursuing some other sinful course, or trying to wreak his vengeance on some other person, on another account, will his *regular steps* in processing his offending brother clear his conscience? Will it free him from "*hating his brother in his heart, and suffering sin upon him*?"

I think not. Would not the great Master say to such a one, "thou hypocrite, why beholdest thou the mote that is in thy brother's eye, while a beam is in thine own?"

### ART. III. *Westminster Assembly of Divines.*

The Westminster confession of faith, and the larger, and the shorter catechisms, are the authorized standards of doctrine in the Presbyterian church, and are very highly esteemed by other evangelical denominations. The more we become conversant with them the more will we appreciate their value—as characterized by plainness, precision, and fulness in the statement of evangelical truth. Wherever the use of them in the religious instruction of youth is neglected, it will be found as a token for evil in the departure from the simplicity and purity of the evangelical doctrines which they contain, in those churches, where they are embraced as the standards of faith. Although not among our doctrinal standards, yet they have always been held in high estimation among the members of our communion. The shorter catechism is very generally known, and frequently used among us. Our readers probably are not generally acquainted with the history of the Westminster Assembly, which prepared and issued the above documents, and from whom their name was derived. We have therefore selected and prepared the following brief historical account of it.—*Ch. Int.*

The Westminster Assembly of Divines, met in the Chapel of Henry VII, in Westminster Abbey, on Saturday, 1st of July, 1643, in the reign of Charles I. Charles I. ascended the throne in 1625 with elevated notions of the prerogative of the crown of Great Britain; inheriting all the despotic principles of the house of Stewart. As compelled by a law of the kingdom, he was a Protestant by profession, while if he really had a preference for any form of religion, he was attached to Popery. The pure doctrines of the Protestant faith, drawn from the Holy Scriptures, have been always favorable to rational liberty, and hostile to the tyrannical measures of despotic princes. Courting, and cherishing a spirit of liberal investigation, that spirit boldly ventured to examine the foundation on which civil authority rested. Arbitrary and unrighteous measures were arraigned before the tribunal of Truth and Reason. And however familiar all this may be in this age, and especially in the United States, to adventure so far in the days of the Reformation was the mark of a daring and noble spirit. The Popish religion has been always favorable to the doctrine of passive obedience, and non-resistance, where the powers that be, could be courted with success. Charles would very naturally lean towards such a religion. It favored the high prerogative which he claimed for his crown. Henrietta, his queen, was a bigotted papist, and had great influence at court, where she bestowed liberally her favors on the devotees of the Popish faith. Images, crucifixes, and all the trumpery of Rome, were re-instated in the churches, with as rapid a progress as he dared to adventure upon. Evening lectures were prohibited in the churches. Evangelical, and faithful Ministers were everywhere discountenanced, and in many instances compelled to desist from preaching. Arch-Bishop Abbot, too good a man to co-operate with the court, in these iniquitous measures, fell into disgrace, and his place was filled by Laud, who had before been made Chancellor of Oxford University. Laud not only seconded but outstripped the king in the exercise of his high prerogative, and oppression. The Arminian doctrine, hitherto considered almost the exclusive property of Jesuits, and other papists, was encouraged by the king, and his primate. The doctrine of predestination, total depravity, and other Calvinistic tenets were forbidden to be heard from the pulpits. Highly offensive forms of worship, and popish ceremonies were ordered, under pain of the royal and prelatical displeasure.

sure. A book of sports upon the Lord's day, that had been published by James VI, was reprinted by Charles, and circulated to encourage the profanation of the Sabbath. Those faithful ministers who dared to disobey the mandates of the King, or Primate, were exposed to vexatious prosecutions, and many to ignominious punishments. For refusing to read the Book of Sports, on the Lord's day, in their congregations, as ordered by Charles and Laud, many hundreds of ministers of the gospel were fined, imprisoned, or banished. Profligacy of manners prevailed to an alarming extent. Theatres, balls, revels, &c. were attended in the most public manner, on the Sabbath. The court was distinguished in this career of wickedness. It was extravagant and profligate. The exactions on the people were grievous and insupportable. Discontents and detestation of the court prevailed among all ranks. The Parliament entered into the feelings of the people. Charles had dissolved two Parliaments, on the grounds that instead of granting the monies which he demanded, they employed themselves in seeking a redress of the grievances of the people. The finances of the crown being reduced to the greatest state of depression by the prodigality of the court, and by a disastrous war, that the king had waged against Scotland—he was obliged to call another parliament, which met in 1640. It is this parliament which has been so celebrated in the history of Great Britain, usually called the long parliament. From their first convocation, they evinced that they were not likely to be more subservient to the views of the crown, than their predecessors had been. As the most violent oppressions of the people, had been, in relation to the church, on this quarter, the Commons, as the representatives of the people, thought themselves bound to interpose for their protection. Petitions from hundreds of thousands of persons, of the conflicting religious parties, were presented to the Parliament. They besought the king to call together an assembly of the most learned and upright ministers of England, of the different denominations, to consult on the best measures for advancing the moral and religious interests of the kingdom. With this request, the king perseveringly refused to comply. At length, despairing of his concurrence, the Parliament took measures for calling one in their own name, and for that purpose they wrote letters to the knights, and burgesses, of all the counties, requesting lists of the persons best qualified. From these lists they selected one hundred and thirty one divines, to which they added ten lords and twenty commoners, with equal privileges of debating and voting. Ninety six English divines attended. A great proportion were advocates for Presbyterianism. A number of the most learned Episcopalians were invited, among whom was Archbishop Usher, and Bishop Prideaux; but only a few attended, the king having declared against the convocation; and the Episcopal clergy had entirely deserted the assembly, before the covenant was brought in, so that the establishment was then left without advocates. The Independents, or Congregationalists, constituted a small number at first, but increased during the session of the assembly. Unquestionably the best talent and learning were selected to form the assembly of divines. The members of Parliament had access to the best sources of information, and they had every inducement to select the rarest talent of the kingdom. The assembly of the church of Scotland on her part would not fail to put in requisition the best intellect at their command. The members of the Westminster assembly had generally availed themselves of all the aid which the literary institutions of the day could afford them. The greater part of them were men of profound erudition, men who laid under contribution all the treasures of ancient and modern literature, for the illustration of the Holy Scriptures, in the originals of which they were deeply versed. *Dr.*

*Twisse*, the prolocutor, after having gone through the usual course of study, at Westminster school, at the age of eighteen entered Oxford college, where he prosecuted with intense application, his studies for sixteen years together, before he was licensed to preach the gospel. Here was the celebrated Dr. Lightfoot, one of the greatest oriental scholars of the age; and the learned Selden, a lay member, who by his vast skill in oriental learning, and Jewish antiquities, frequently silenced the most able divines. The names of Gataker, Greenhill, Arrowsmith, Bishops, Reynolds, and Wilkins and others, will ever be conspicuous among those who were most influential in the affairs of this venerable body. Baxter, who knew most of them says, "they were men of eminent godliness, learning, ministerial abilities, and fidelity; and being not worthy to be one of them myself, (says he) I may more fully speak the truth which I know, even in the face of malice and envy, that as far as I am able to judge by the information of history, and by any other evidence; the christian world, since the days of the Apostles, had never a Synod of more excellent divines, than this Synod, and the Synod of Dort.

As before stated, the Assembly was opened on Saturday, July 1st. 1643, with a sermon by Dr. Twisse, the prolocutor: both Houses of Parliament being present. They adjourned to Monday, when certain rules and regulations were drawn up, and agreed on. The Assembly being now ready for business, the Parliament sent them an order to review the thirty-nine articles of the Church. More than two months were spent in debating upon the first fifteen articles, and the result was only two changes in the 9th, and 11th. In this stage they called in the aid of the Scots, who stipulated a uniformity of religion and church government between the two countries. The Scotch Commissioners were the Rev. Messrs. Alexander, Henderson, George Gillespie, Samuel Rutherford, and Robert Baillie; and ruling elders, Lord Maitland, the Earl of Lowdon, and Archibald Johnston. They were introduced into the Assembly September 15. After much debate, the solemn league and covenant, which had been drawn up in Scotland, passed the Assembly with some slight amendments; was ratified by both Houses of Parliament, and by an order, dated Sept. 21, was printed and published. It was the object of this solemn compact to remove Episcopacy, and to unite the three kingdoms of England, Scotland, and Ireland, in defence of civil liberty, and the maintenance of the Reformed religion; taking the Kirk of Scotland, as a model of the greatest purity in doctrine, discipline and worship. About the middle of July, 1646, when the discipline of the Church had been established on a Presbyterian basis, it was moved to finish their confession of faith. The English divines would have been content with revising and explaining the doctrinal part of the thirty-nine articles of the Church of England, but the Scots insisting upon framing an entirely new system, the Assembly drew up the Westminster confession; and the Parliament, after a thorough examination of the several articles, agreed to its doctrinal part and ordered it to be published June 20, 1648, for the satisfaction of the foreign churches. While the Confession of Faith was under discussion in the Assembly, committees were appointed to reduce in the form of Catechisms, one larger, for the purpose of a public expositor in the pulpit; the other smaller, for the instruction of children, in both of which, the articles relating to church discipline were omitted. The shorter catechism was presented to the House of Commons on the 5th of November, but the larger, by reason of marginal references to scriptures, which the house desired might be inserted, was not ready till the 17th of April, 1648, when the house ordered six hundred copies to be printed for the service of the members, and having examined and approved it, they allowed it to be printed by authority, for public use, Sept. 15, 1648. The chief business



committed to the assembly now being finished, the Scotch commissioners took their leave.

It was not, however, until the 22d of February, 1649, about three weeks after the king's death, that the assembly now greatly reduced in number, when it had existed more than five years and a half, and held eleven hundred and sixty three sessions, was changed into a mere committee for examining and ordaining ministers, in which capacity it continued about three years longer, till the long parliament was turned out by Oliver Cromwell, when they broke up of course, without a formal dissolution.

The works of the assembly were :—1 Their humble advice to the Parliament for the ordination of ministers, and settling a Presbyterian form of Church government. 2 A Directory for public worship. 3 A Confession of Faith. 4 A larger and shorter catechism. 5 A review of some of the thirty-nine articles. The Annotations of the Bible, which go under their name, is not a work of theirs, but of certain divines appointed by a committee of Parliament. The influence of this assembly on the cause of religion in Britain and America, continues to the present day, and has, we believe, been great and salutary, especially in the now wide and extended Presbyterian church, where they are the acknowledged, and authorised standards of faith and order. There the ministers of our own country, as well as the great body of English dissenters behold the doctrines of the Bible, moulded into systematic shape and form, and giving a new impulse to the cause of truth. Here the minister finds the platform of his faith, and a model full and condensed for the instruction of the young, and of the aged in the pure doctrines of the reformation. The Westminster assembly will ever be considered as a landmark of the church—as a period when the cause of christianity received a new impetus, and the doctrines of the Bible, came home with additional power to the conscience and the heart.

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#### ART. IV. On Searching the Scriptures.

That it is the duty and high privilege of all to whom the scriptures come, to search them according to John v. 39. is the doctrine of Protestants generally, however much it may be neglected in practice. The following rules or directions, if followed, will be found of much use, in the study of these holy writings. (1.) Search them with the full conviction that they are *inspired*—1 Thess. ii. 13. (2.) With *reverence*—they are 'holy scriptures,' and therefore must not be treated as something common. Rom. i. 2. 2. Tim. iii. 15. 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' (3.) With *prayer*, to the Author of them, that he would save us from wresting them to our destruction, but that he would open our understandings to understand the scriptures—that he would lead us into all truth, and bring all things to our remembrance—give us to know the mysteries of the kingdom of heaven, and open our eyes to behold wondrous things out of his law. Ps. cxix. 18. (4.) With a *sense of our spiritual misery, as destitute of eternal life in ourselves*—'in them' [in the scriptures,] 'ye think ye have eternal life.' (5.) With a full *persuasion that our search shall not be in vain*, but that they shall discover that eternal life to us, which is in Christ. God 'says not to any, seek ye me in vain :' we should therefore believe that we shall be profit

ed, and it will be according to our faith. (6.) With *application to ourselves*. Am I doing, have I done, or am I likely to do the thing forbidden in this passage? Am I neglecting, or have I neglected, or am I likely to neglect the thing required here to be done? Let us consider our age, our relations, our employments, &c. and consider what passages are peculiarly applicable to our circumstances, and apply such promises as suitable—promises of pardon, acceptance, assistance, perseverance, &c. through Christ. (7.) With *application to others*. What individual of my acquaintance, or denomination of people, professes this doctrine, or practises this duty, or the contrary? By this means we shall make a right estimate of others' worth, and if all would do so in the fear of God, it would lead to a scriptural union among christians. Gal. i. 8. 9. Is. viii. 20. Ps. xvii. 4. (8.) *Read the whole regularly through*, and notice what subject each book principally treats of. For example, the principal subject of the epistle to the Heb. is the Priestly office of Christ; and the chief subject of the epistle to the Romans, and of that to the Galatians, is justification. The same may be applied to the reading of single chapters. The observance of this direction will enable us to refer to places at pleasure, for proof of any thing in the scriptures. (9.) Compare one place with another, and notice whether one passage limits another, and this will often clear up verbal and textual difficulties. Marginal references and a Concordance will assist here. (10.) Consider whether the words are to be understood figuratively or literally, comparatively or absolutely. The neglect of this rule is the occasion of many gross heresies that prevail under the name of christianity; such as the Quaker doctrines, that of transubstantiation, &c. (11.) When any duty is commanded, or something is prohibited, consider whether it was something peculiar to the ceremonial, or judicial law of the Israelites, or whether it arose from the peculiar circumstances of those concerned. For example, the special grant of Canaan to the Israelites, will not justify our expulsion of the Indians from their lands; or the grant to hold slaves, if such grant was given, will not authorize our practice of slavery—the recommendation to the Corinthian females to abstain from marriage, was owing to the present distress. [12.] When actions are recorded, to consider whether they are approved by the Divine Being, and whether there was any thing peculiar in the circumstances of the agents; for example, the community of goods, mentioned Acts, ii. arose from peculiarity of circumstances; the means employed by Jacob to obtain his father's blessing, was not approved. [13.] Consult Commentaries, but follow their opinions no farther than they are supported by scripture and reason. The writers of these are generally the most eminent men in the church, and their extensive learning affords them great advantages in explaining scripture. A knowledge of the plains, deserts, mountains, hills, valleys, lakes, rivers, minerals, vegetables and animals; the climates, manners and customs referred to in the Bible, will be of eminent service in expounding many of those places of scripture, which to the unlearned, are 'hard to be understood.' Such knowledge is possessed to a greater or less degree, by commentators. Now, if their explanations be true, before they are written, they do not become false and injurious when written, as some absurdly insinuate. [14.] Attend to the public expositions of the scriptures, given by the lawfully appointed ministers of Christ, even though you should suspect them to be unregenerate. Deut. xxxii. 10; Prov. viii. 34; Mal. ii. 7; Matt. xxiii. 23; Luke x. 16; Acts viii. 30, 31; Rom. x. 14. [15.] Converse with the pious respecting particular passages. Deut. vi. 7, 8; Ps. cxlv. 5, 7, 11; Mal. iii. 16; Luke xxiv. 13, 32. For this purpose, attend praying societies. [16.] Meditate much on the word—commit particular passages, especially the Psalms. Ps. i. 2, 119; ix. 7, 99.

## ART. V. Revival in the Department of Saone-and-Loire.

BOLBEC, (Lower Seine,) May 19, 1835.

The Evangelists ordered to desist from preaching. New progress of the kingdom of God. Liberty to preach the Gospel restored.

The important work going on in the department of Saone-and-Loire continues to attract the attention of all the friends of the gospel in France and French Switzerland. I have already communicated to you, in two letters, the principal details which had reached me on this subject, in February and March last. Yesterday I received a letter from Geneva containing very interesting news upon the same subject.

My second letter led you to anticipate that the labors of our evangelists would meet with opposition. Already Mr. Zipperlin, the pastor, had been disturbed at Macon, and could not exercise his ministry with the same liberty as before. The fears of Christians were but too well founded. An order was sent on the part of the civil authorities to the three evangelists, Messrs. Hoffman, Zipperlin, and Archard, requiring them to desist from preaching. The reasons for this prohibition were that these evangelists were not French by birth, that they had studied at foreign schools, and that two of them had been ordained in a foreign country. The prohibition was founded in a great and palpable error; for the magistrates applied to free pastors the conditions exacted from pastors who are *members of the national reformed church*; and because the latter must be French, in order to be *paid* by the government, they concluded that pastors who are *not paid* ought also to be French. This was evidently confounding two things wholly distinct, and that the civil authorities could commit so great a mistake, shows how ill acquainted they were with the laws relating to religion.

Two of the evangelists, Messrs. Achard and Zipperlin, ceased to hold religious meetings. As to Mr. Hoffman, he had been ordained in France, and this circumstance authorized him to continue his preaching; he was only threatened with a law-suit, which, in all appearance, will now be abandoned.

The bishop of Autun and the priests of the department, who instigated these severe measures against our evangelists, exulted in having attained their aim to so great a degree, and declaimed violently from their pulpits against the preaching of these foreign pastors. They boasted of having shut their mouths; for it is characteristic of popery to prevent its adversaries from speaking whenever it can. When the Catholic priests are feeble and find themselves in a minority, they cry out for liberty. But when they are the strongest, they neglect no means, no artifice to prevent the free preaching of the Word of God. It suits them to stifle all discussion, to enslave the consciences of others and to speak *only themselves*. It is an excellent method, truly, of being always right; for when opposers can no longer raise their voice to disprove her doctrines, the Romanish church demonstrates easily that she teaches the truth and nothing but the truth.

But the joy of the bishop of Autun and other priests was brief. Our's is not an age when all religious discussion can be suppressed, and we have a charter which protects our rights. Under the reign of Charles X, the affair would have soon ended: the prefect would have had the three evangelists conducted to the frontiers by soldiers; the owners of houses where the religious meetings were held would have been threatened with imprisonment, and all would have been reduced to obedience. Unhappily for the Romish church, her priests no longer possess the power, and they must give up their despotism, however inclined they may be to be despots. As soon as Mr. Zipperlin was prohibited from his du-

ties. Mr. Adolphus Monod, who is a native Frenchman, went to preach at Macon, and the presence of this eloquent speaker still drew crowded audiences. Thus, the Romish ecclesiastics had changed one evil for another which was greater; for the preacher whom they had reduced to silence was succeeded by one more powerful. The only evil resulting from these severe measures was the interruption of preaching in the villages and the country. But, on the other hand, the persecution drew public attention still more to this work of evangelization, and gave occasion to the frequent enquiry, why peaceable men who prayed for the King, were forbidden to preach the gospel to such as came to hear them.

Some who had begun to be serious were encouraged to persevere, by this slight persecution; for nothing is better adapted than trials to strengthen the faith of those who desire really to come to God. A young Catholic recently converted said to one of the evangelists: "They can put you in prison, but they cannot imprison the Lord Jesus Christ." At Tournus, the members of the small flock became more closely united than ever. They petitioned the government for the return of their pastor. A young Catholic from the country, who has acquired, since his conversion, some knowledge of the Word of God, leads the small meeting of Tournus, and this church, trusting in the Saviour is as flourishing as it has ever been.

Mr. Hoffman, who continues to preach in the town of Chalons, finds his ministry abundantly blessed. At Easter, he dispensed the communion to the converted members of his church, and the next day he wrote the following details, which you will read no doubt with interest.

"I spend part of the night in writing to you the circumstances attending the celebration for the first time, of the Lord's Supper, at Chalons-on-the Saone. In this, as in every thing since the beginning of my ministry here, we have been abundantly blessed of our Head and Saviour. Tears were shed during the performance of this holy feast, tears of gratitude and love. A deep interest was manifest, not only on the part of those who partook, but also of all assembled at this simple and affecting ceremony! Fifty or sixty people came to the holy table, among whom were a few women, and all much affected and serious.

Much good has been effected by addressing particular passages of scripture to each communicant. Many wept among those who did not partake of the supper, some came after the meeting, to tell me they desired to be considered members of the church, though they had not taken the communion, which they were unwilling to do before being fully informed on the subject.

"Several Jews attending our meeting for communion, that night I preached on the resurrection, taking for my subject the dry bones of Ezekiel, endeavoring to show the literal sense of the prediction applied to the Jews, and taking occasion to speak of the resurrection of the body, and also of spiritual resurrection. These Jews invited me to attend their ceremonies the next day. In the morning after their meeting, the Rabbi, the person officiating at sacrifices, and one of the race of Aaron, came to see me, bringing two loaves of unleavened bread, and a book of prayers. We read together in Hebrew some chapters of Deuteronomy. The Rabbi is a pious and educated man; he, and the person officiating at sacrifices, asked my permission to come and see me.—They seemed to have a great affection for me. Poor people! they have so much need of persons to love them, and are so eager for tokens of regard! I spoke to them of the Messiah whom they expect, endeavoring to point him out to them in the type of Moses, and to make them discern the spiritual meaning of the ceremonies of the law. They appeared to me ready for the knowledge of the Lord Jesus: they went so far as to say, perhaps this is the Messiah! \* \* \* What a blessing would it be for us to see the hour of deliverance begun for Israel! This circumstance doubles my attachment to my dear flock at Chalons. Oh! pray for Israel in a special manner!—Give the Lord no rest until he has made Jerusalem a praise in the earth, until the prophecy of the New Testament is accomplished, even that resurrection of the dead of which the conversion of the Jews will be both the signal and the instrument. Oh! come, Lord Jesus, come quickly."

While Mr. Hoffman labored with so much zeal at Chalons, and Mr. Adolphus Monod directed the religious meetings at Macon, Christians at Paris were taking measures to enlighten the government on the existing facts, and petitioning that the evangelists should again have liberty



to exercise their ministry. This was an essential, fundamental question, of the utmost importance to our efforts for evangelization. Had the arbitrary step taken against the pious preachers of Saone and Loire been sanctioned, all our guarantees would have been threatened, and all our hopes endangered. But the government understood that the charter allows liberty to all religious opinions, and that the exercise of no worship whatever could be lawfully forbidden. They further knew, that when a pastor asks no salary from the public treasury, the same conditions are not required of him as of one who is salaried; and that, besides, French citizens have the power of choosing whom they please for a minister.—These considerations have induced the political government to leave evangelists at liberty to preach the word of God. It should be added, also, that the members of the government are, in general, favorably disposed towards christian preaching, being sufficiently enlightened to know that the Gospel is the firmest supporter of social order, and much solicitation was not requisite to induce them to revoke the severe measures against the evangelists.

Mr. Zipperlin then resumed his preaching at Macon, after an interruption of nearly six weeks, and in a letter, dated the 24th April, expresses, in the following terms, his faith and gratitude:

"I then took again possession of this pulpit, from which I had been banished for six weeks. My heart was full; I could preach and pray with fervor, and I believe I could say sincerely, that I was constrained by the love of Christ, when soliciting my hearers to leave the broad road, and enter in at the strait gate. Though the service lasted more than an hour and a half, I do not recollect ever to have seen an audience more quiet and devout. May our merciful God and father add his blessing to my resumed labors, and give me in future more fidelity, more love, more compassion for souls! O my Father! I consecrate myself anew to thy service! take possession of all my affections; of my whole being! May I have no other joy than that of serving thee faithfully, no other sorrow than that of offending thee! How solemn is life, beloved brethren! years roll away rapidly, and drag us on in their irresistible course. Soon eternity will be here; soon we must render up our account. Oh! work then while it is day; watch and pray; for the time is short."

Thus, thanks to the Supreme Arbiter of all things! the intrigues, the calumnies and machinations of the adversaries of the gospel have turned to their own confusion. The Romish clergy first tried to render evangelists odious and contemptible, uttering against them from the pulpit, base slanders; but the more they endeavored to injure these servants of Christ, the more the people took their part. The clergy attempted then to impose silence upon them, calling in the aid of the civil authority; but all the voices of the faithful preachers were not stifled, and now liberty to preach is restored. The result is, the priests of Saone and Loire are ashamed of having chosen such arms, the arms of tyrants, to sustain their priestly pretensions. A good cause does not fear the light, it does not shrink from opposition; but the papists feel that their cause is bad, and hence they seek to prevent the truth being heard. God has brought good out of evil, and has turned the devices of Satan into a means of advancing his kingdom.

Probably I shall soon have good news to communicate to you from this department. The harvest appears to be ripe, and ready to be gathered; the laborers are active, zealous, full of faith and zeal; some churches are already established upon a solid foundation, and go forward with fidelity. Every thing permits us to hope for great things. But evangelists are wanting. The Evangelical Society of Geneva have made a pressing appeal to young pastors who may be willing to devote a few years, or even months, to this interesting work. At present, this appeal has produced no effect. Pray that the Lord may send laborers into his harvest. Pious schoolmasters are also needed in the department of Saone and Loire, and

are not to be found. Let us wait patiently the accomplishment of God's wise designs. He who has opened this wide door, will certainly send laborers; having begun so good a work, he will carry it on. Let us not forsake God, and God will not forsake us.

I am yours, &c.

G. DE F.

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ART. VI. *Religion of the Russians.*

The villages of the peasantry are all built of block wood, and covered with shingles or straw: they are nearly in the same style in every part of Russia, the gable end always turned to the road. Each hut has its own gate, leading into a court, from which is the entrance into the dwelling.

On entering the cottage, a large oven, built of brick, from six to eight feet square, and level on the top, is always seen occupying a prominent place in the dwelling. Part of the family always sleep upon the top of it in the winter season, for regular bedsteads are not in general use among them. They spread down their mats and sheep-skin coats in any place that best suits them; in summer, very frequently in an out house or in the open air. A common fir table, near to the small glazed or unglazed window; benches placed along the sides of the apartment; a few earthen pots, in which the food is cooked in the oven, (for they have no other fire-places for cooking,) some wooden trenchers, a salt-box, and spoons made of the same material, a wooden vessel or two for holding water, a trough cut out of the trunk of a tree, in which to wash their linen; with a chest to hold their clothes—these simple articles compose the whole amount of the furniture of a Russian *izba* or cottage. The poorest hut, however, is always supplied with one or more small pictures of their tutelary saints; sometimes, also, among the more wealthy, one observes the pictures of the Saviour and Virgin; and not a few possess a representation of the holy Trinity—the FATHER appearing seated on a throne as the Ancient of Days, the SON on the one side, and the HOLY SPIRIT, in the form of a dove, on the other. These small pictures are hung up in the corner of the hut facing the door, so that they catch the eye of every one who enters, and remind him of his duty. The stranger having passed the threshold, and shut the door behind him, stands mute, bows before them, crosses himself several times, repeats a few words of ejaculation, and then, and not till then, turns to the inhabitants of the hut with the salutation of "Peace be with you!" "Jesus Christ be with you!" and after this states the errand upon which he comes.

In the huts of the common people, the sacred corner, which is considered the family altar, and where, on a small shelf before the pictures, the Bible, in many of them of late years, has found a place, is the only part of the dwelling in which any symptoms of the arts of civilization are to be discovered: namely, in the pictures of the saints, neatly framed, and sometimes plated with silver and gilt: for there is scarcely another article to be observed in the hut, but such as belong to the manufacture of the very rudest state of human society: and how lamentable is it to find that this sacred corner, this family altar, should so often, to the rude and ignorant peasantry, few of whom are able to read, be little better than a temple of idols! Alas! they know no better. But when I had the gratification of beholding the Bible on the wooden support in the pre-

sence of the group of painted figures, and found the inmates anxiously inquiring after its contents, with one in their number who could read, I considered that the true antidote to the evil was provided.

I went to see the cathedral church of St. Sophia, in the Kremlin, where I found the archbishop officiating, amidst a crowd of worshippers, on occasion of the annual procession of one of their sacred pictures, denominated the "Virgin of Pestchera," (the Virgin of the Cave.)

After the mass was over, the whole clergy, except the archbishop, with a great concourse of the inhabitants, dressed in their best clothes, carried the sacred picture above mentioned in solemn procession, amidst loud psalmody and the ringing of bells, around the outer wall of the city. It was a truly humbling spectacle to behold thousands of the ignorant and superstitious inhabitants of this city and neighborhood crossing and prostrating themselves before a black, ugly female portrait, as it passed by, decked out with gold and gems! What but the light of divine revelation can dispel this heathenish darkness, and point out to the inhabitants of modern Plescovia the only object of worship, and the only Mediator betwixt God and man! This image of the Virgin is very old, and is here "on a visit for a few days," as they express it, collecting money for the monastery to which she belongs.

The lower orders of the clergy were seen among the crowd, pleading for alms to the Queen of Heaven! Of what vast importance is it, then, to put the Bible into the hands of a people like this! for where it is unknown, or little known, spectacles like these must prevail; such has been the tendency of human nature in all nations and in all ages.—*Christian Witness.*

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From the New-York Observer.

#### ART. VII. *Sandwich Islands Mission.*

SANDWICH ISLANDS, Dec. 1834.

The changes in affairs, at these islands, are so frequent and so various in their character, that individuals, in other countries, can know but little, correctly, respecting their true condition. Hence too, it is, in part, that there is so much contrariety in the statements made by those who, from time to time, visit here; and that false and erroneous impressions, are conveyed by the representations of some, who least intend it. No one who has not lived long at the islands, and on terms of familiar intercourse with the people, can understand, rightly, their customs, the nature and tendency of their institutions, the genius of their government, and the character of the people.

The character of this people is derived essentially from the character of the government. The chiefs exercise an arbitrary authority, and the people practice an abject and servile obedience. Whatever is prescribed or even recommended by the rulers finds, at least in appearance, an unhesitating and prompt compliance, on the part of the people. If the principal chiefs patronize industry and the arts, and encourage learning and religion, they all flourish. The people become increasingly industrious, attend schools and religious meetings, because it is popular; the other chiefs do the same: and because it is the law, for they make no distinction between the wish and the will of the principal chiefs. Whereas if the rulers are regardless of public improvement, and are immoral and vicious in their lives, the influence spreads, the subjects are forward to imitate, and iniquity stalks unblushingly abroad. There is no more of

an innate principle, among the natives of these islands, which leads them to prefer that which is good, than in other lands, nor have their feelings been so changed by moral influence and persuasion, as to keep them back from crime, when they are permitted and encouraged by the example of those in authority. At one time the schools languish and the minds of the people are almost entirely diverted from attention to learning; but before the ship, bearing the intelligence reaches America, a political change may occur, and a new impulse be given to improvement; the dilapidated school houses may be repaired, and teachers and scholars again collect in multitudes to resume their literary pursuits. And thus also in reference to the attention of the people to religion. At one period we have to state, that our meetings are but thinly attended, that the people turn a deaf ear to instructions, and that we have but little beside the promises of God to encourage us in going forward. The accession, however, of a new chief, or the rousing of one from sloth and inactivity, to greater effort, may exert a speedy and controlling influence, and collect multitudes, within the sound of a preached word. The influence thus exerted will be according to the rank and influence of the chief, whether he be a ruler of a district, of an island, or of the nation. On Kawai, schools prosper, because the governor encourages them; on Oahu, they have hardly a name to live, and improvements of every kind appear to be at a stand. The king rules there, and is regardless of the interests of his subjects. We have, however, of late, as we humbly trust, been visited by the Holy Spirit, and a more salutary and lasting influence has been exerted than that received from the chiefs. Several of our churches, have, during the past year been thus refreshed and increased, and there is now so much light and knowledge diffused among the people that with the aids of the Spirit we may expect that multitudes will be constrained to turn unto the Lord.

If a stranger now visits these islands, he will probably hear, among the first items of intelligence, that the princess has fallen and gone over to the side of the king; and that she has become a drunkard, an adulteress, and an encourager of the old, vile and abominable practices of the people. This, alas! is too true. Harieta Nahienaena, the sister of the king, and next to him in rank—she who for several years had maintained an acceptable standing in the church, and who, when her brother choose the evil, was the hope of the nation, has fallen, and fallen too, too low ever to rise again.

After the death of the Queen Regent, Kaa-hu-ma-nu, in 1832, no successor was appointed, and Ke-au-ki-o li, the young king, then only eighteen years of age, took the government into his own hands. For a while he made fair pretensions, and promised well, but under the influence of evil enticements and machinations, his downward career was rapid, and he soon became a thorough drunkard and debauchee. Meanwhile his sister remained steadfast; she resisted his efforts to draw her into his own course, refused the intoxicating drink when offered, used her influence to restrain his dissipation and heedlessness, and openly opposed him in many of his plans. The people, to a great extent, regarded her course with much complacency, and the church prayed "that men might be made to believe and turn, like Na-hi-e-na-e-na, who had remained steadfast from her youth up."

Perhaps the reason that she did not sooner fall, may be found in the fact, that she lived on a different island from her brother, and but seldom saw him. Several months since she visited Oahu, for the ostensible purpose of endeavoring to influence him to abandon his course, and to look more to the good of his subjects. It was, however, soon apparent, that the true object of her visit was kept entirely out of view, and that she was fast falling into the practice of all his vices. She had pledged entire



abstinence from the use of tobacco, but being removed from the immediate observation of her guardians and friends, she openly and unblushingly resumed the use of the pipe. She had been forward in checking the use of ardent spirits, both by her example and authority, but she was tempted, and drank, became drunken, and now uses intoxicating drink continually and excessively. She once manifested an abhorrence for the adulterer, but now lives in the practice of habitual incest with her brother.

Such is her present condition—a reproach and abhorrence among the people—a by-word among those who rejoice in iniquity, and who would prefer a return of all the abominations of the darkest times. But with such rulers at the head, what are the prospects of the subjects. Those who should be forward in the execution of the laws, live in the daily violation of them.

The governors of Hawaii, Maui, and Kauai, maintain an independent stand, opposed to the king, and enforce the laws on their respective Islands; but on Oahu the king bears rule, and drunkenness, and lewdness, and a long catalogue of other abominations follow in his train. The chiefs are now collecting from their respective islands. There is a proposal among them to take away the kingdom from Ke-ou-ki-o-li, and give it to another, and before this reaches you there may be a revolution in the government of these islands.

I am yours, &c.

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ART. VIII. *The Rev. Leigh Richmond's Mother.*

I have frequently meditated upon the subject of my birth as connected with my death and resurrection. I have often contemplated the history of man, through its eventful course, from the cradle to the grave, and endeavored to make the practical application to myself. But I think I never felt its characteristic so powerfully, or at least so affectingly, as when I committed to the grave the friend, the nurse, the protector, the guide and guardian of my helpless infancy,—all summed up in the endeared name of *mother*. I seemed to recall the time “when as yet I hanged on my mother’s breast,” and to revert to the tender anxieties with which she watched over her first-born child. And now a few short years are rolled away, and how great the change! The eye that saw, the ear that heard, the tongue that encouraged, and the arm that upheld the babe of her youth, are mouldering in the dust! She is departed hence and is no more seen! It is my prayer for myself and my loved children, that we may so learn “to number our days, that we may apply our hearts unto wisdom.” And if such meditations as these may, through grace, lead us to see more of the vanity of the earthly state, the value of time, and the rapid approach of eternity, our visit to the tomb will not have been unprofitable.

I well remember, in the early dawn of my expanding reason, with what care she labored to instil into my mind a sense of the being of God, and of the reverence which is due to him; of the character of a Saviour, and his infinite merits; of the duty of prayer, and the manner in which it ought to be offered up at the throne of grace. Her way of enforcing these subjects was like one who felt their importance, and wished her child to do so likewise. First instructed by her to read, I have not forgotten, in my Bible lessons, with what simplicity and propriety she used to explain and comment on the word of God, its precepts and examples. These infantine catechetical exercises still vibrate in my recollections, and confirm to my own mind the great advantage attendant upon the

earliest possible endeavors to *win the attention and store the memory with religious knowledge*. Her natural abilities, which were of a superior character, enabled her to converse with a very little child with much effect, and there was a tenderness of affection, united to a firmness of manner, which greatly promoted the best interests of a nursery education.

My mother had six children, three of whom died in infancy. A very affecting circumstance accompanied the death of one of them, and was a severe trial to her maternal feelings. Her then youngest child, a sweet little boy two years old, was, through the carelessness of his nurse, precipitated from a bedroom window upon the pavement beneath. I was at that time six years of age, and happened to be walking on the very spot when the distressing event occurred. I was, therefore, the first to take up and deliver into our agonized mother's arms the poor little sufferer. The head was fractured, and he only survived the fall about thirty hours. I still preserve a very distinct and lively remembrance of the struggle between the natural feelings of the mother, and the spiritual resignation of the Christian. She passed the sad interval of suspense in almost continual prayer, and found God a present help in the time of trouble. Frequently during that day did she retire with me, and, as I knelt beside her, she uttered the feelings and desires of her heart to God. I remember her saying, "If I cease praying for five minutes, I am ready to sink under this unlooked-for distress; but when I pray, God comforts and upholds me: his will, not mine, be done." Once she said, "Help me to pray, my child; Christ suffers little children to come to him, and forbids them not,—say something." "What shall I say, mamma? Shall I fetch a book?" "Not now," she replied. "Speak from the heart, and ask God that we may be reconciled to his will, and bear this trial with patience."

The day after the infant's death, she took me to the bed on which my brother lay, and kneeling down, she wept for a few minutes in silence; and then taking his cold hand in one of her's, and mine in the other, she said, "Lord, if it had not been thy good pleasure it had not been thus. Thy will be done! I needed this heavy trial to show me more of myself, and to wean me from the world. Forgive my sins O God, and let me not murmur!" Then looking at the cherub countenance of her babe, she added, "Thou art not lost, but gone before!" She then put his hand into mine and said, "If you live, my child, never forget this, and may I one day meet you both in heaven!"

I have dwelt on this part of my dear parent's history with the more minuteness, because she has frequently told me, that it was the greatest shock which her feelings were ever called upon to sustain but that she was persuaded it was overruled by God for the most salutary purpose, as it contained the spiritual discipline of her own heart. To the end of her life she wore a little locket attached to her watch: it contained a lock of her poor little Henry's hair; and she often looked at it, and spoke of it, as a remembrance of God's goodness to her in a most trying season.—These things occurred at Stockport, when we were on a visit to my father's mother and sister, in the early part of the year 1778. The recollection of what I have related is still clear and impressive on my mind.

*Memoirs of L. R.*

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#### ART. IX. *Present Moral State of the World.*

The whole inhabitants of the world are supposed at present to amount to eight hundred millions; of whom we may suppose the Jews to be two and a half millions; Pagans, four hundred and eighty-two. do. Christians (in name,) one hundred and seventy-five and a half, do.; Mahometans, one hundred and forty, do.

The christians may be thus subdivided : The Greek and eastern churches, thirty millions ; Roman Catholics, eighty, do. ; Protestants, sixty-five and half, do.

Humboldt, the celebrated Prussian traveller, estimates the population of Europe at one hundred and ninety eight millions, of whom—Catholics, one hundred and three millions ; Protestants, fifty-two, do ; Greek church, thirty-eight, do. Mahometans, five, do.

And what is *now* the spiritual condition of our race ? Five hundred millions [nearly,] it is notorious, remain to this hour, Pagan idolaters, and one hundred millions more [and upwards] are the followers of the impostor Mahummud [Mahomet.] Two hundred millions only are left wearing the christian name, and in order to make the calculations respecting the real state of this remnant as favorable as possible, we will suppose Princeton, [United States] to be a fair epitomé of the whole Christian world. Is there one person in four there who appears to be brought decidedly under the influence of christian principles ? I fear not. We have, then, less than *fifty millions* of real christians on earth at any given time, and all the rest, *seven hundred and fifty millions*, are living and dying without God in the world ! and this is not the picture of the worst, but of the best period of time, next to the days of the Apostles. Perhaps there never existed more good men on earth at one time, than there are at present, and yet this leaves more than fifteen out of sixteen of the human race unacquainted with the salvation which is in Christ Jesus ; and this havock made by sin and death has continued without interruption, day by day, and hour by hour, through all the ages since the fall.

There is something so fearful, so tremendous in this retrospect, that I do not wonder that men who have never known "the terrors of the Lord," and "the exceeding sinfulness of sin," should reject the theory altogether. While looking down into this abyss, my dear friend, I am seized with a shivering horror, I tremble exceedingly ; and yet the truth, which is here so deeply impressed on my mind, is the same as that which I learn from the history of the fallen angels, left without a Saviour ; as that which I received in Gethsemane and at Calvary ; and which is irresistibly confirmed, while I look at the civil, mental, and moral condition of these seven hundred and fifty millions of Pagans, &c. all proclaim the fearful truth, that there is a criminality, a turpitude, a desert of sin which we cannot comprehend.

The situation of the countries, which all these beings inhabit ; the degree of civilization to which they have attained ; their languages, their literature, their manners and customs ; the climate, soil, and productions, of each of these countries, and a great variety of other circumstances connected with the present existence of these millions, have been, to a certain extent, ascertained. No want of talent and zeal in those who have enriched our libraries on these subjects ; they deserve well of mankind. It is in the Christian church only that cowardice and indifference to the state of the world have been placed among the virtues.

DELTA.

#### ART. X. *Extracts from the Memoir of Dr. Payson.*

*Prudential advice on the preservation of health, addressed to a student in divinity.*

"My dear brother,—I am very sorry to hear that your health is not better, but rather worse. I beg you will attend to it without delay. 'A merciful man is merciful to his beast,' and you must be merciful to your beast, or, as Mr. M. would say, 'to your animal.' Remember that it is your master's property, and he will no more thank you for driving it to death, than an earthly master would thank a servant for riding a valuable

horse to death, under pretence of zeal for his interest. The truth is, I am afraid Satan has jumped into the saddle; and when he is there in the guise of an angel of light, he whips and spurs at a most unmerciful rate, as every joint in my poor, broken winded animal can testify, from woful experience. Many a poor creature has he ridden to death by using his conscience as a spur, and you must not be ignorant, nor act as if you were ignorant of his devices."

The early part of the memoir affords an illustration of the preceding letter.

Though his letters are chiefly grave and serious, they occasionally display much humour. One instance may be given, in which he gives an account of his bodily ailments, which were heavy enough.

"Since I wrote last, I have been called to sing of mercy and of judgment. My old friend, the sick headache, has favored me with an unusual share of his company, and has seemed particularly fond of visiting me on the Sabbath. Then came cholera morbus, and in a few hours reduced me so low that I could have died as easily as not. Rheumatism next arrived, eager to pay his respects, and embraced my right shoulder with such an ardor of affection, that he had well nigh torn it from its socket. I had not thought much of this gentleman's powers before, but he has convinced me that I shall think and speak of them with respect, as long as I live. Not content with giving me his company all day, for a fortnight together, he has insisted on setting up with me every night, and what is worse, made me sit up too. During this time, my poor shoulder, neck and back, seemed to be a place in which the various pains and aches had assembled to keep holiday; and the delectable sensations of stinging, pricking, cutting, lacerating, wrenching, burning, gnawing, &c. succeeded each other, or all mingled together in a confusion that was far from being pleasing. The cross old gentleman, though his zeal is somewhat abated by the fomentations, blisters, &c. with which we welcomed him, still stands at my back, threatening that he will not allow me to finish my letter. But enough of him and his companions. Let me leave them for a more pleasing theme.

"God has mercifully stayed his rough wind in the day of his east wind. No horrible, hell-born temptations, no rheumatism of the mind has been allowed to visit me in my sufferings; but such consolations, such heavenly visits, as turned agony into pleasure, and constrained me to sing aloud whenever I could catch my breath long enough to utter a stanza. Indeed, I have been ready to doubt whether pain be really an evil, for though more pain was crowded into last week than any other week of my life, yet it was one of the happiest weeks I ever spent. And now I am ready to say, come what will, come sickness, pain, agony, poverty, loss of friends, only let God come with them, and they shall be welcome. Praised, blessed for ever be his name, for all my trials and afflictions. There has not been one too many; all were necessary, and good and kind."

"By religious romance," he once said in conversation, "I mean the indulgence of unwarranted expectations; expectations that our sins are to be subdued at once, in some uncommon way or by uncommon means, just as a man would expect to become rich by drawing a prize in a lottery, or some other hap-hazard way. We cannot expect too much, if we regulate our expectations by the word of God: but we may expect more than he warrants us to expect, and when our unwarranted expectations are disappointed, we are apt to sink into despondency. Christians whose natural feelings are strong are most liable to run into this error. But I know of no way to make progress in holiness, but the steady, humble, persevering practice of meditation, prayer, watchfulness, self-denial, and good works. If we use these means in a proper manner, our progress is certain."



As his life was eminently glorifying to God, so his death was most comfortable. Much might be quoted in illustration of this, but I shall only adduce a part of a letter to his sister, written a short time previous.

"Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odours are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached; and now he fills the whole hemisphere, pouring forth a flood of glory, while I gaze on this excessive brightness, and wonder why God should deign thus to shine upon a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants. I want a whole heart for every separate emotion, and a whole tongue to express that emotion, &c. &c.

These extracts are sufficient as a specimen, and will induce many, I trust, to provide themselves with the work, than which few are more worthy of almost daily perusal.

CONSOLATOR.

#### ART. XI. *Remarkable Providences.*

It is a comfortable and a blessed truth, that all the concerns of God's people are under his *special* providence; and that He who is styled the Omnipotent, is able, by the simplest means, at once to defeat all the machinations of his enemies, and to rescue his own children from the jaws of the lion. The following are striking instances of the truth of this remark.

When war was levied and persecution raised against the Protestants in France, they were besieged by the royal army in Beziers, a city of Lower Languedoc, and after defending themselves with great fortitude and bravery, the besiegers resolved to make a violent attack on the city by night. Of this the Protestants had no apprehension. A drunken drummer, reeling home to his quarters at midnight, not knowing what he did, rang with vehemence the alarm bell of the town. At that very moment the enemy were making the assault. In a very short time the Protestants were all in arms, and made a bold and successful defence.

In the bloody massacre of St. Bartholomew, M. Du Moulin, an eminent and faithful servant of Jesus Christ, hid himself from the murderers in an oven; but having nothing wherewith to close the oven's mouth, and knowing that the strictest search would be made for him, he was apprehensive every moment of falling a victim to the bloody rage of his enemies. No sooner, however, had he taken refuge there, than spiders, by weaving their webs over the mouth of the oven, effectually concealed Du Moulin. Well might these exclaim, "blessed be the Lord God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him."

C. J.

*Edinburgh, April 7, 1834.*

#### ART. XII. *Summary.*

EXPLANATION.—Some time ago an article of mine appeared in the Monitor, in which I offered some remarks on the terms made use of by good and sound men in speaking of Christ's purchase, which I am sorry to learn has given some offence. I have not been fully understood, and the reason of this probably was a want of sufficient clearness in my article. For I cannot believe that there is any difference between the doctrinal

views contained in the standards of our Church, and those which I hold, and intended to convey in the article referred to, on that subject. I can honestly use the language of our Standards respecting both the object and the extent of Christ's purchase. Viewing the matter, therefore, that has caused the uneasiness, as I do, only as relating to a form of expression, and not to any thing of sufficient importance to contend about, I withdraw my form of expression, and shall endeavor to avoid giving *this* offence, when speaking on that subject hereafter. Ego.

*Synod of Relief.*—The annual meeting of the Synod of Relief was held on Monday evening, in the Rev. Mr. Brodie's chapel, Campbell Street, Glasgow. On Wednesday the Synod proceeded to consider the overture laid on the table at their last meeting, respecting the proposed union with the Secession Church. The overture was, in effect, that such steps should be taken, as would lead to a friendly intercourse with the Secession Church, as a sister Church, with a view ultimately to a union. After some discussion, a resolution was unanimously agreed to, to the effect that the Relief Synod cordially responded to the kind communication from the United Associate Synod; and hail with delight the prospect of a union with them; renew their resolution of 1821, approving of such a measure, suggested by the union at that time of the two Synods of Seceders; and recommend to presbyteries, sessions and congregations, to take the matter into serious consideration, and report to next meeting of the Synod. At the same time recommending christian intercourse between the two bodies, so far as was practicable.

Extract from a letter addressed to the editor by an original Seceder, dated

EDINBURGH, 31st March, 1835.

I observe Mr. Manson of Perth, one of our ministers, has announced a pamphlet, to shew that it is not our duty to return as yet to the church of Scotland, and against Latitudinarian unions in Britain and America. From the movement made by the old Burghers, the opinion was pretty general that our small body too would soon make advances for a union with the establishment. The publication of the *Vindication* has laid that rumor.

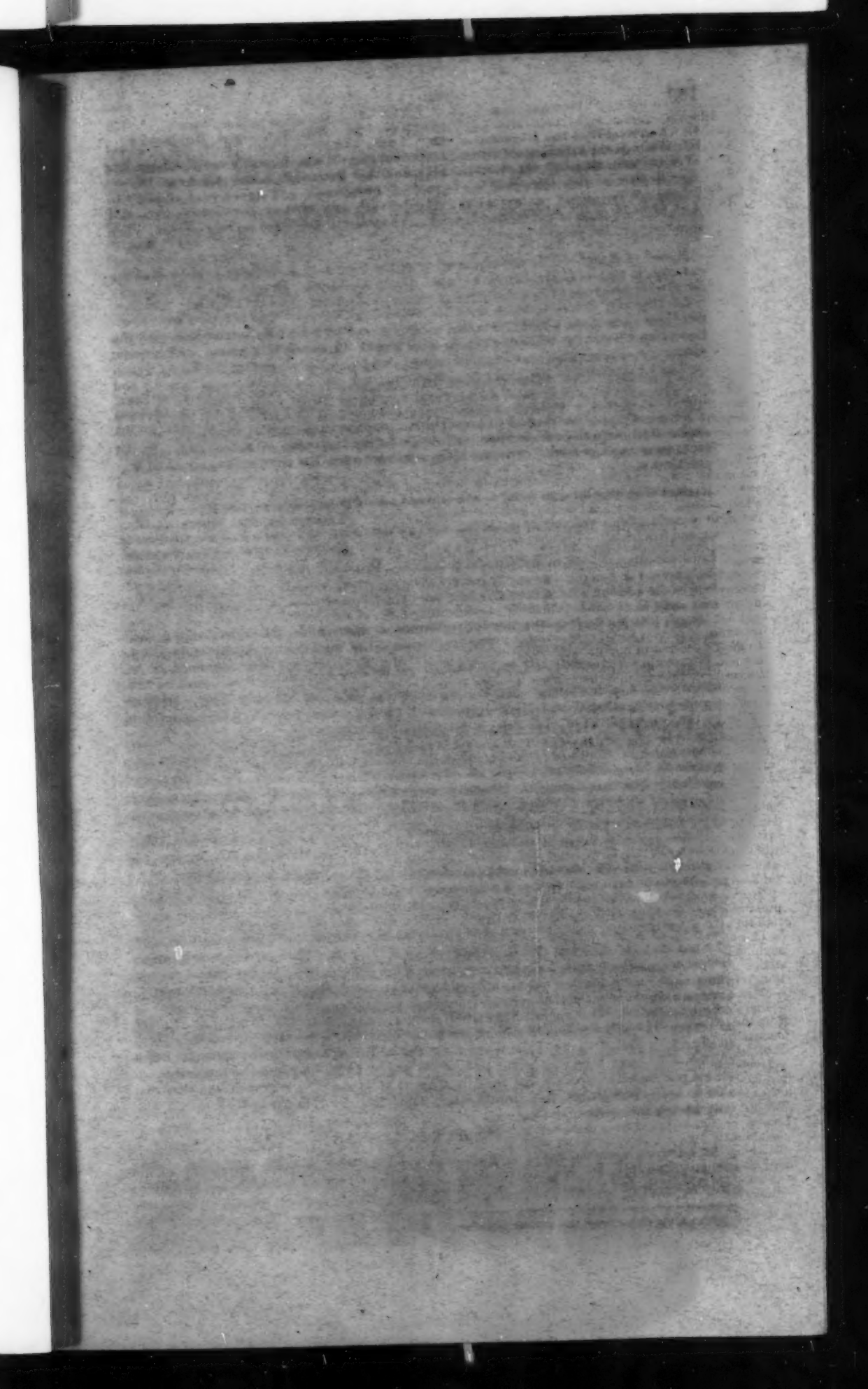
Since I wrote you, we have lost Mr. Aitken of Kerrymuir, the father of our little Synod, a most excellent man. There is a memoir of him in the *Presbyterian Magazine*,\* I believe, by Mr. Gray, of Brechin. Mr. Sandison has been ordained at Arbrogath,—Mr. Wright, late of Cupar Angus, settled as colleague and successor to Professor Paxton in this town. Mr. Whyte would have been settled as colleague and successor to Mr. Chalmers at Haddington, but for a call which has lately been given him by the congregation of Auchinlech, (late Mr. McDerment's.) There was an application to the Synod, in May, from a number of people inhabiting some of the small islands to the north of Scotland, called the Hebrides, who only understand the Gaelic language, for sermon and other christian privileges. They discover wonderful acquaintance with, and attachment to, reformation principles. A Mr. McBean, who is well acquainted with them, is about to be licensed by our Presbytery, and his ordination in that distant corner, is contemplated in the course of the summer.

In the dozen of congregations in Edinburgh and Leith, attached to the United Secession church, they have the sacrament four times a year, twice along with the rest of the town, at which time the old practice is kept up, though I believe it is confined to one discourse on the Saturday and another on Monday, and twice without the accompanying days, except a sermon on the evening of some day towards the end of the week, when the tokens are distributed. With few exceptions, I believe this is also the practice in other places. I heard that Dr. ——— had commenced, or was about to commence, to dispense the sacrament every six weeks. He and some others can interchange pulpits with Independants, but I believe the most of his brethren have not come that length yet. There is a considerable stir in different parts of the country, toward a union betwixt that body and the Relief Synod, whom they used to regard as a very lax-body. Our established church party are so infatuated as to make an attempt at present to get a number of new churches endowed and new parishes erected. Not to say the proposal is unjust in itself, after they have driven so many away from the church, who have been compelled to provide and pay for churches and ministers, it seems particularly impolitic and unreasonable at present. If the present ministry are able to keep their places, it is probable this object will be obtained; but I fear it will only hasten the crisis.

#### DIED.

At Edinburgh, on the 5th of August, in the 64th year of his age, and 40th of his ministry, the Rev. Dr. M'CRIE, minister of the Fifth Associate Congregation of Original Seceders, and author of the life of John Knox, &c.

\* We shall probably insert this memoir hereafter.



# CONTENTS.

	page.		page.
ART. I. To the Rev. Professor Stuart, of Andover,.....	129	ART. VII. Sandwich Islands Mission,....	153
ART. II. Nature of Christian Communion, 140		ART. VIII. The Rev. Leigh Richmond's mother,.....	155
ART. III. Westminster Assembly of Divines, 144		ART. IX. Present Moral State of the World, 156	
ART. IV. On searching the Scriptures, 147		ART. X. Extracts from the Memoir of Dr. Payson, .....	157
ART. V. Revival in the Department of Saone-and-Loire, .....	149	ART. XI. Remarkable Providences,.....	159
ART. VI. Religion of the Russians,.....	152	ART. XII. Summary,.....	159

**OUR PROSPECTS.**—The present prospects of the Monitor are less encouraging than they have been for a number of years past, and it becomes necessary for us to call upon our friends and patrons for a little extra exertion. We have no notion that this work, after having passed through all the dangers of infancy, till it has entered upon the 12th year of its age, should be suffered to die so long as we are furnished with the means of keeping it in existence; therefore we take this opportunity to inform the members of our church generally that they have been of late a little too remiss in the discharge of their duty respecting the maintenance of a periodical among them devoted exclusively to their interests. As the old are called off from the field of their labors, to enter upon their rest, the young, instead of coming forward as they should do and taking their places, are too frequently found fleeing from their post, and falling into the ranks of a more popular profession; where they find more to please the fancy and delight the senses, and greater liberty to follow a gay and fashionable religion; and less restraint from the rigid rules of the bigoted Reformers, who always contended against every improvement in religion and would allow nobody to be right but themselves; and would never permit any means to be adopted for converting the world for which no authority could be shown from the scriptures. Again; others are indifferent, they say if I should subscribe for the Monitor it would add but one to the list, and it can get along well enough without me. Others again are totally careless about making payment after they have subscribed; it is only two dollars per annum and that is not much, the Monitor will do well enough if I should let my account lie over to another year; and perhaps when the next year comes round there is no good opportunity, &c. In such like, and in innumerable other ways, are our exertions cramped. We expect, therefore, at the ensuing meeting of Synod, to receive a large amount on old scores and at least a hundred new subscribers, that we may be enabled to pay the printer and paper maker, and go on with renewed vigor.

C. WEBSTER.

Albany, August 1, 1835.

**ANALYSIS OF PROPHECIC TIMES**, in which is interpreted the Apocalypse of John the Apostle; together with several of the more difficult places of other sacred prophecies, in two volumes, published in monthly numbers, 12 or more numbers in each volume. By JAMES ADAMS.

The design of this work, as the title indicates, is the interpretation of sacred prophecies considered in their proper and prophetic character. The tropes and figures occurring in the places to be elucidated, are critically explained. The facts and events predicted, are developed from an examination of the inspired text, and are stated in plain and literal terms. The fulfilment of the predictions made, in those cases where it has already taken place, is shown by reference to secular and ecclesiastical history. And an attempt is made to approximate the meaning of predictions yet to be fulfilled, in a prospective view of the future state of the visible Catholic Church and of the nations.

The Apocalypse of John the Apostle, is examined entire, and forms the principal theme of interpretation; yet several ancient prophecies, of which Isaiah, Jeremiah, Ezekiel, Daniel, and Zechariah, are the amanuenses are expounded as casting light upon the pages of their apostolic successor.

The precise times of the commencement and termination of certain limited and fixed periods—such as the seventy years captivity in Babylon, the seventy weeks preceeding the kingdom of Messiah, and the three and a half years reign of the Beast—are made the subject of particular investigation. In this manner is formed a condensed body of history, and an unbroken chain of chronology—extending from the remotest limits of known antiquity to the consummation of the age.

The doctrinal matter of the sacred writings which are brought under review, must, it is obvious from the nature of the work, be touched with a sparing hand. The candid votary, therefore, of any Christian, Protestant creed, will find in the Analysis, but little that is calculated either to flatter or disturb him in his peculiar belief.

**Terms.**—The ANALYSIS will be published on fine medium paper, and a new type. Each number will contain 32 octavo pages, done up in substantial printed cover. The two volumes are expected not to exceed thirty numbers in the aggregate, and may probably be completed in twenty-four.—Price to subscribers \$1 00 per volume, of 12 numbers. Extra numbers charged at the same rate.—The price of 12 numbers is required to be paid in advance; except in cases where one person may become responsible for five or more copies.

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Xenia, May 16th, 1835.

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